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"Oxford" and "Edinburgh" in Washington

AS a follow-up of the World Conferences at Oxford and Edinburgh, 130 delegates from Canada and the United States, representing officially thirty-one denominations, met in Washington, D. C., January 10-12. The conference was arranged by the Joint Executive Committee of the American Sections of "Life and Work" and "Faith and Order."

There was a three-fold program: first, an electoral conference in order to select the ten American delegates to go to Holland in May for the Provisional Conference which is to draft the constitution for the World Council of Churches; second, a general conference of delegates to the World Conferences of last summer for the purpose of reviewing what had been done and planning what further should be done in following up the impulses to coöperation and unity; third, a special luncheon meeting of the Federal Council's new Commission for the Study of Christian Unity. Dr. J. Ross Stevenson was chairman of the first and shared the chairmanship of the second with Dr. William Adams Brown, with Dr. Leiper as secretary; Dr. Ivan Lee Holt presided over the third.

Delightful hospitality was provided for the conferences by the Protestant Episcopal Bishop of Washington, Rt. Rev. James E. Freeman, and Dean Powell of the Cathedral on Mt. St. Albans. A notable contribution to the spiritual life of the meetings was provided

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through a special Communion Service in the Cathedral, to which all delegates were invited. The Service was the first to be held in the new Chapel of St. John in the Cathedral. Members of thirty denominations, both Protestant and Catholic (non-Roman), participated.

Holland Delegates Chosen

The Electoral Conference met on January 10. The delegates—one each from the denominations participating in the ecumenical movement—proceeded with the utmost harmony to the difficult task of selecting ten delegates to represent thirty denominations. In two hours their task was practically completed, with the exception of certain selections made subject to the action of the appropriate ecclesiastical authorities. Those chosen are:

PROFESSOR KENNETH S. LATOURETTE, to represent the Northern Baptists; DR. ROBERT A. ASHWORTH, alternate.

DR. W. O. CARVER, to represent the Southern Baptists; DR. A. J. C. BOND (Seventh Day Baptist), alternate.

BISHOP PAUL B. KERN, to represent the Southern Methodists; DR. IVAN LEE HOLT, alternate.

DR. LEWIS S. MUDGE, to represent the Presbyterian and Reformed Churches; DR. GEORGE W. RICHARDS and DR. EDGAR F. ROMIG, alternates.

DR. FREDERICK H. KNUBEL, to represent the Lutheran Churches (an alternate to be selected from the American Lutheran Church).

RT. REV. JAMES DEWOLF PERRY, to represent the Protestant Episcopal Church; RT. REV. FRANK V. CLOAK (Reformed Episcopal), alternate.

DR. GRAHAM FRANK, to represent the Disciples and the Congregationalists; DR. HENRY SMITH LEIPER, alternate.

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Dean Elbert Russell, to represent the Friends and other small denominations; Dr. Alfred W. Garrett, alternate.

Bishop S. L. Greene, to represent the Negro churches; Bishop J. Arthur Hamlett, alternate.

A delegate to represent the Methodist Episcopal Church will be selected by the Bishops of that Church, with an alternate selected from the Methodist Protestant Church.

Two delegates have been named by the Canadian Churches: Rt. Rev. W. B. Broughall, Bishop of Niagara, and Very Rev. George C. Pidgeon, former Moderator of the United Church of Canada.

Out of his half-century of active Christian leadership in many lands and his experience in initiating three world-wide Christian organizations—the International Missionary Council, the World's Alliance of the Y.M.C.A.'s, and the World Student Christian Federation—Dr. John R. Mott, following Dr. Keller who spoke from his wide European background, outlined the procedures which he felt should be followed in developing a truly inclusive World Council of Churches. Its objectives should be to promote unity among Christian forces, to encourage research and study of specific problems, to further coöperation, to foster intimate fellowship among Christ's disciples, to draw into affiliation all other ecumenical bodies, to share experience, vision, hopes, and burdens, to build foundations for a united Christendom, to hearten small and struggling churches, to provide a trustworthy and authentic lead to all Christians.

Varied Methods Reviewed

There was a review of efforts already made to "bring Oxford and Edinburgh home." That

they have been vigorous and widespread was amply proved. One hundred and sixty-five delegates have already reported giving 1725 addresses on Oxford and Edinburgh. They have led 288 discussion groups and made reports before 189 synods, dioceses, or other ecclesiastical bodies.

The most ambitious follow-up so far was a miniature Oxford-Edinburgh Conference organized in Evanston, Ill. Each church in the community sent elected delegates to the four weekly meetings of each Commission where the reports were studied and findings formulated. These findings were presented and acted on at a plenary session. Four Sunday evening public meetings were also held. This undertaking was reported as "the most significant bit of Christian coöperation in the history of Evanston."

Several county efforts have been made, such as that in Bergen County, N. J., where 200 churches have been invited to send the pastor and five laymen to a Sunday afternoon and evening conference for a study of Oxford and Edinburgh and their meaning for the life of the county. Each delegation is expected to return to set up an educational program in the local church and community. Other methods of follow-up include presentation before statewide conferences, ministerial associations, youth gatherings, neighborhood conferences, city clubs, local church groups, student assemblies, women's meetings, men's brotherhoods, church congregations, community forums and many other gatherings. Special mention was made of the presentation by the National Preaching Mission and the Schools in Chris-

tian Living. The religious press was warmly commended for the way in which it reported the conferences. A display was made of about 150 periodicals which have carried major articles on Oxford and Edinburgh. An extended interpretation is being launched by the *Christian Advocate* group.

New Sense of Responsibility

The closing session brought to focus a number of practical plans growing out of the discussions. A sense of real responsibility for the financing of the ecumenical movement through the churches, which wholly control it, was seen to be developing. The realization that each communion would need to be kept in effective relationship to any future World Council led to the proposal that in every denomination there should be a special nexus commission projected and set up.

Professor Angus Dun led the delegates in a closing service of thanksgiving which brought to a fitting and inspiring close what had proved to be an *experience* in unity as well as an experiment.

New Evidence of an Ecumenical Unity

(*An Editorial Viewpoint*)

Any lingering doubts as to the interest of the churches in the World Council projected by Oxford and Edinburgh were effectively dispelled by the conference held in Washington last month for the selection of American delegates to the Holland meeting in May for the drafting of the official constitution. In no known instance heretofore have the official

delegates of so many American churches of so wide a range of diversity acted together. The conference included the Orthodox, the Old Catholics, the Southern Baptists and Southern Presbyterians, three national groups of Lutherans, the continuing Presbyterian Church of Canada, the Church of England in Canada, as well as the denominations which have regularly participated in coöperative enterprises.

Few thought that it would prove easy to select ten delegates who would be recognized by three times as many denominations as satisfactorily representing them. No outside group or committee did the selecting. Only delegates of denominations acted, and they acted with unselfishness, urbanity and consideration for the interests of the Christian cause as a whole. It had been feared that several days might be needed in debate and in the search for methods of selection. Instead, two hours sufficed. The employment of the principle of denominational "families" was one of the secrets of the success achieved.

Quite surprising, but very welcome and highly significant as a trend toward new and larger unity, was the urgent desire of the Orthodox and Old Catholic—Eastern and Western Catholic bodies respectively—to have representation not simply from Europe, as originally planned, but likewise from America. There was strong support for this request, which will be transmitted to the appropriate authorities on the other side of the sea.

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